

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

**Vol. XXII.]**

**JUNE, 1845.**

**[No. 3.]**



Front view of


St. Michael's Church

CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,  
No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 4 BROAD-STREET.

 *The Profits, if any, will be applied to Missionary purposes within the State.*

POSTAGE—Under 100 miles, three cents; over 100 miles five cents.



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FOR THE GOSPEL MESSENGER.

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**WHY SHOULD THE CHURCH ENDEAVOR TO EXTEND HERSELF IN THE  
DOMESTIC FIELD?**

A Sermon, preached in St. Philip's Church, Charleston, by the Missionary to York and Chester,—first Sunday in Lent.

Ps. 87, 3.—*"Very excellent things are spoken of thee, thou City of God."*

NOTWITHSTANDING all past and present troubles by which our Church is tossed, it is still the boast of every one of us;—"very excellent things are spoken of thee, thou City of God." That the true Church as being composed of fallible men is exposed to all the infirmities of human nature, there is not any doubt, for what other origin can we find for those hitherto unedifying controversies than this, that the human, that is to say, the fallible element has not been thoroughly pervaded by the divine, which is infallible.

It is to this end that all things in the Church of God tend. But until the human runs up and becomes coincident with the divine, imperfections of every sort will be found in the bosom of the Church. And until this consummation of the Church's mission is achieved, from neglecting to take into consideration these two elements, the divine and human, and in not giving due importance to each, all heresies and false opinions in religion will arise.

Those who assert an absolute predestination of the elect, can plead this as no mean argument in their favor, that in making God the sole cause of salvation, they seem to honor him—a sentiment, in which every Christian heart would sympathize, did not this one-sided view of our religion equally throw the whole blame of perdition on God, from those who fall under his wrath. And it is only when the mind of the Christian is startled by this awful consequence, that the full necessity of admitting the human, that is to say the freedom of the will, is set forth in its strongest light. And hence, no dogma is more true, certain, or comfortable than predestination; by which, we understand not the will of man, but of God. That is to say, the Church of Christ is the predestinated Church of divine grace, and that too by an immutable decree, confirmed with many oaths from that God and Father, of whom it is impossible that His word should fail. And hence, when a member of the Church, even the highest falls from grace, the decrees of God are still firm—for it was not his will, but God's grace, which was predestinated. And though before his fall, and after it, it was true as well of Judas as of the rest of the Apostles, that Christ 'had chosen him;' yet, after his fall, by the election of his own will, still another divine decree meets us:—"and he went to his own place."



It is evident that the fall of this very great man,—for such is implied in his being an Apostle, upon whose person the pomp and splendor of miracles continually attended,—it is evident, I say, that the fall of this Apostle produced no scandal whatever among the primitive Christians; an event which could not possibly happen among us, without producing a great deal; and for no other reason than this, that we lose sight of these two elements, the divine and human ever occurring in the Church of God, and of the necessity of the one pervading and harmonizing the other, before any particular man, be he Apostle, Priest or Layman, may challenge to himself the name of a perfect Christian.

And when he falls, it is by no means from the defect and failure of God's grace, but from the freedom of his will by which he makes his election to do wrong, arises the sole cause of his wickedness; and when such cases occur, the well instructed Christian is not scandalized; for, before hand, he knew perfectly well, that where there is always freedom to do wrong, that that freedom will sometimes be used. This, therefore is one of those very excellent things that are said of the City of God; that our confidence, though it must from the necessity of the case, to some extent rest in the human, that is to say, in the integrity of Priests and Laymen, yet does it mainly repose in the divine, or the promise of Christ. "The gates of hell shall not prevail against thee."—"Lo I am with thee always, even unto the end of the world."

This is an advantage which the member of the Church of Christ has, and simply because he is a member of the Church of Christ, over those who deny that there is a Church which must sometimes save him from the most wreckless desperation. For it is very evident that all who deny the existence of the Church, have done so because of certain corruptions and disorders among her members, or in her human element. And then by confounding these wicked men, with the perpetual presence of Christ in the sacraments she ministers, the divine principle was also denied. And hence, a sanctity, true or false, gathered within its circle, a multitude of disciples, who generally are well enough satisfied with their leaders, so long as that sanctity has existence; but when that fails, knowing no principle of divinity in their religious organization, their faith is utterly at a loss—an emergency, to which the Churchman can never be reduced. When the spirit of piety flourishes in heart and intellect, he will here see the divine and human showing themselves in beautiful harmony, and as these qualities make up a very proper person for the Priesthood, the good man may be so consecrated, and is by that indelible mark forever associated with another element, the divine and indefectible; yet, he by no means loses any part of his human character; and should he then do what he cannot do by the defect of God's grace, if asked for; but through his own freedom fall away, and like Judas, show himself a very devil, the Churchman's faith receives no shock, because his faith was not placed in him, but ever reposes in God.

Now it is not our design to preach a sermon on the nature of the Christian Church; but we make these observations only for the purpose of explaining and defending the policy of the Church in sending missionaries into those parts of the State where Church principles are unknown, and where the Church itself is generally condemned. That there are many persons professing the Christian religion in those parts



of the State, every man knows ; and it is just as certain that the divine constitution of the Church is either unknown or condemned.

Now this is one of those very excellent things which we constantly affirm of the City of God, that as we acknowledge the human in the Church, and in regard to the Priesthood, suppose that some particular blessings will flow into the Church from the labors of pious ministers, so on the other hand as they have also a divine commission, here is that blessing which is most essential. And as we have no doubt whatever that our ministry is Apostolic, the very principles which lead to that conclusion, will always produce great doubts as to whether those who have not the ministry are not also equally wanting in the benefit which that ministry confers. It is just that we should speak very cautiously and tenderly on this subject ; yet, at a time like this, it is very proper to state those doubts, and to explain why it is that those doubts never can cease to exist in our minds.

In conversations with many of those persons, they have often admitted that those doubts exist in their own minds ; and as they can hear such things without offence, it is some encouragement to hope the best, and that what we say here will be taken as a necessary defence of our own faith and practice.

Very certain I am that the policy of the Church in sending missionaries into the upper districts, cannot be defended on Christian principles, so long as we consider the Church in the light of being a little better than the sects already planted there. As for instance, that warm attachment which we all feel for the *forms* of our religion, is not of itself a sufficient motive to justify us in intruding those forms upon the notice of other Christians, until there is some good reason to think, or at least fear, that something of the substance has been abolished with the form. For in breaking the casket, how easily may the delicate jewel also be crushed.

But to say no more of forms, let us attend for a moment to realities. Baptism, Confirmation, Ordination, Absolution, and the Eucharist, must mean something, or they mean nothing. Are they ceremonies, such as are practised in the halls of Masons and Odd Fellows, that is to say, metaphorical symbols of moral truths, or are they something more ? If this were all that they are, of course it were a folly to trace up their authority to a heavenly origin ; for the human mind is ever capable of producing all that such metaphorical ceremonies promise ; namely, symbolical preaching. But I will not ask what Churchman, but what Christian will say this is a just comparison ? The comparison itself shows something of profanity. To suppose it just, were blasphemy itself ; and it is simply because those Masonic rites are mere *ceremonies*, or that their object is achieved, when the visible sign reaches the understanding, that any man of good intelligence is perfectly competent to produce all the benefit of which they are capable. Certainly this is the point where Masonic edification ends.

But it is a very different thing with the Christian rites—so far as they accomplish what Masonic rites accomplish, they are ceremonies. But it is because they accomplish more than this, that they cease to be *ceremonies*, and become *sacraments*. It is because the bread and wine of the Lord's table are lively symbols of the body and blood of Christ, that



the Communion is a solemn, Oh, an exceedingly solemn ceremony. But never does the rite become a sacrament until the presence of Christ in no metaphorical sense is there, and that which before was visible and human, becomes also the invisible and divine; in the admirable language of the homily, "by a wonderful incorporation."

Of Baptism, it is the same. The visible and human element is the water. How significantly does the washing of the body represent the cleansing of the soul. How beautiful the symbol? How perfect the emblem. Thus far it is only a ceremony. When the Holy Spirit in the most real, effectual manner actually cleanses, what the water washes, or when the divine and invisible pervades the visible and human, what was before a ceremony becomes a sacrament.

Now we all believe the Apostolic succession. All Churchmen are agreed in that. That very excellent thing may be universally affirmed of the City of God; but the vitality of this element of the Christian Church, springs forth from its connexion with those most certain doctrines and awful mysteries of the sacraments. And the explanations already given will enable us to understand the true position in which the different religious communities, our neighbors, stand to the Church. And why it is that their religious rites are not merely to be considered useful and edifying, but actually are so. But on the other hand, it puts a limit to the benefit which the Churchman can never contemplate with any other feeling than the most unmitigated grief.

So far as these rites are mere ceremonies,—so far as they make up a system of symbolic preaching,—so far as they are emblems of heavenly mysteries, undoubtedly every man who uses them enjoys the benefit. No one will deny that the unconsecrated, or self-consecrated Priest, in his celebrating the Lord's supper, can; what is better, does affect his disciples in the most tender manner, by producing a vivid and lively representation of the crucifixion. This we say is certain. Here is the human element in its utter perfection; but the misfortune is that philosophy, or the principles of association, are fully competent to explain this whole process. With this assertion, no non-Episcopalian will be offended; for it is now their most deplorable boast, at least of many, perhaps the great majority of them, to assert that the whole object of that sacrament is attained, when these tender emotions are excited.

Now it is just at this point where the Churchman looks for the whole reality of his religion. The matter with him is not so much that he is affected with the memory of the crucifixion; but whether a spark from heaven, a real particle of grace, the divine element is given, taken and received; whether the soul, struggling with its sins, and striving with all its powers to rise, and yet finds no wings on which to soar to God, shall move his pity, and when the sinner cannot raise himself to God,—the merciful God may come to him; and in this communion of the Lord's body, by a spiritual, but by no means unreal, or metaphorical contact, be restored to himself and to his God.

This, then, is the reality of the Christian sacrament, that it is no vain shadow and "untrue sign of an absent thing," as the homily most beautifully expresses it. And when this heavenly element is so forcibly set forth in the Homilies, in the Articles—above all, in the Communion service, purified from all superstitious views, it is that this worship is not



recognized as a Christian worship by dissenters from the Church, that gives us the worst proof; I call it the worst proof, because it proves a bad thing, or a thing which we would by no means wish proved,—that the divine element is, if not entirely, yet in a great measure wanting in unauthorized ministrations.

Hence, I maintain the object of the Church in endeavoring to extend herself, is not to propagate forms; and in this assertion, we include the form of the ministry as well as forms of prayer and sacraments. It is only when we see the divine reality connected with the human form, that we reach the Christian view. "It is the letter that killeth,—it is the Spirit that maketh alive." It is only when a Bishop is recognized as an ambassador from God, that he becomes an object of real importance to me. Whether at my Confirmation, supposing I had done my duty, he told me the truth, when he said, God had forgiven me all my sins. It is of infinite consequence to me to be certain on that point. Let *him* look to it that he told me no lie there. If it may serve his purpose to say he hopes he is a good man, and that he has prayed for me, after all I cannot help thinking I could pray for myself: and a monopoly of holiness is not given to the Episcopacy. That much, at least, any man will allow. And if a Bishop has nothing else but ceremonies, with me, at least, he is an object very capable of moving my contempt, but never my respect.

At any rate the expense of his office is no shadow. Our avarice, if not our devotion, will call that a reality. But let us not buy ceremonies at a high price.

But he professes two distinct powers—Confirmation and Ordination. In the one, supposing the candidate has done his duty, he says God has forgiven him all his sins. In the other, he says, "take thou authority to exercise the office of a Priest in the Church of God." Certainly these are wonderful words. It cannot be denied that he takes upon himself to say, what other men cannot say without blasphemy, and for that reason will not say it. I shall not commend his modesty, when he resolves these wonderful pretensions into a prayer, that God will hereafter confirm or ordain me. On the contrary, I shall condemn his arrogance, until he shows that independent of his own sanctity he has some other authority by which he does these things. And it is only when he can show a divine sanction, or his succession from the Apostles, that I can tolerate his superiority; and that his human gifts and virtues have any meaning, or the least importance in this connexion.

It is in vain then that we say our ministry is a *form*. Such pretensions as these of Bishops, indeed of any clergyman, are blasphemous, unless sanctioned by the Almighty. And if, as our Lord Jesus Christ teaches, God has given these powers to man, it concerns *our* salvation that we possess and use them. Let us not despise the gift of God—our faith must rest there.

It is not because a hundred or a hundred thousand men agree to revere a man of eminent sanctity as their Priest, that he shall challenge my respect as such. His virtues, his human virtues I shall always respect—and it is by putting the question in a direct form. What is it that your Minister gives you when you take the Sacrament, that the people among whom I labor, are generally brought to a pause.



It is true they have never considered the question with much attention; but they do not think it one of no importance. For many of them are earnest in their religion, and recognize as fully as we do, at least in practice, the necessity of Ordination. They are quite willing to talk over the question, at least with a view to gain information. That their Ordination began with this or that Priest, they do not seem to know. And although these conversations do not in all cases lead to conviction; yet, in many, they lead to doubt; and in all, disarm that violent prejudice with which it is either the glory or dishonor of the Church to be assailed. To do this is something, and may hereafter lead to better things.

Indeed, the Almighty, true to his word, has graven his law in the hearts of men, as well as in the Bible. That all sects retain Ordination, is good proof that there is something in the mind of man which will not agree to its being a mere ceremony. But, as the Church has always taught, it impresses an indelible character upon the man; and I have yet found no individual who will put the sacerdotal character of his Minister upon the man's personal worth. Hence the origin of all doubts as to the reality of their sacraments. I say doubts; God forbid that we should judge them at all. And indeed the sound Churchman does not judge them; but do as we before explained, give to their sacraments all the efficacy which they claim; whilst the want of an Apostolic sanction, or in other words the absence of the real powers of the Priesthood, will, to say the least, always leave the mind in great doubt as to that divine unction, which makes these ceremonies sacraments. The man who seeks their ministry, goes to his superior to gain something which he does not himself possess, and by this act fully recognizes Ordination. He would fain reach the heavenly element by means of a succession, that goes up into antiquity, no further than to this or that unconsecrated Priest. So little does he reflect, that the higher a chain is raised towards heaven, the greater its tendency to fall, until it is actually suspended from the throne of God.

I therefore repeat it, that the Church in endeavoring to extend herself, is not contending for forms, but for realities; not for human opinions, but for the faith of Christ.

It is by the kindness of the Bishop, that I am this day permitted to beg assistance for a small congregation in Chester, who are with a laudable zeal endeavoring to secure for themselves, and their posterity, the blessings of Apostolic Christianity. This congregation was composed, originally, of a single family from this city, and of three or four English and Irish families. It is needless for me to say, that Church principles were so deeply graven in the minds of these people, as to put an insurmountable barrier in the way of their ever receiving any benefit from dissenting ministrations, be it great or small. And it is equally superfluous to add, that the spirit of piety had become low indeed, after a suspension of almost all religious exercises, for the space of twenty or thirty years. Before their present missionary came among them, one, and but one individual among them, considered herself for thirty years, in full communion with the Church; and so far as a Lay person can, practised all the rites of the Christian religion in her family, or in a still more private way—an admirable proof of the value of the liturgy to those who are cut off from the public celebration. This she did among



a community, where the Church was almost universally confounded with Romanism, and both systems regarded as something little better than heathenism.

When it was first announced that a Church Minister was to perform divine service among them, it produced a sensation similar in kind, but far more wide-spreading than the appearance of a caravan of wild beasts from Africa is want to produce. And if that first celebration of our holy religion in their neighborhood was profaned, it was not for the want of spectators, but of worshippers. However few these last may have been, the former were in more than sufficient numbers. And here I must deplore a mistake committed by the Missionary, which nothing but his good intentions can save from guilt. It was, that he did not explain those rites, those eminently Christian rites, which, when explained, do so surely commend themselves to all devout minds of every persuasion. He was even blamed by some well meaning persons, that explanations were not given; but without being told the state of things, he saw very distinctly that explanations must be given. And after having preached his first sermon on the nature of the Church, it was with fear and trembling that he left the pulpit, lest Church principles, which even some timid men among ourselves seem to dread, should drive them away. Judge then of his gratification, when more than one person told him that discourse had given general satisfaction, and that his sermons on other topics would hereafter be heard without suspicion. A practical proof, that if we wish men to know the beauty of religion, the many excellent things of the City of God must be said.

On the 28th December 1843, a Vestry was organized, under the name of Immanuel Church, Landsford, and at the ensuing Convention admitted into the Diocese on their petition. And, as without assistance from abroad, the building of a Church must be delayed to a period which will very much embarrass their prospects—the Vestry have been encouraged to make modest solicitations abroad.

Could you, my brethren, witness the houses in which we have hitherto worshipped, you would not be disposed to blame the smallness of our numbers in bad weather. Your astonishment would be, that under the circumstances, any should come at all.

In the summer time, and in good weather, the congregation has been repeatedly too large by half, to gain admission into the meeting-houses. And this circumstance has forced us to a method of worship, as truly primitive in its appearance, as in its essence; an arbor, composed of the branches of trees, made our Gothic vault, and our mother earth was, to us, in the place of a Mosaic pavement.

But neither an arbor, nor a meeting-house will answer very well for the celebration of the more solemn ordinances of our religion. The circuit of the mission embraces several stations. What we wish to accomplish is, to have one mother Church, where this small family may meet once a month at God's altar, to celebrate the most heavenly banquet of the Eucharist. This shall serve as a bond of union, parochial and Christian, and other stations, now to be regarded as chapels of ease, may hereafter, if God shall help us, be converted into independent Churches.

And now to God the Father, Son, and Holy Spirit, be glory as in all the Churches of the saints. Amen.



FOR THE GOSPEL MESSENGER.

## PAGES FROM THE SERMON, AT THE CONSECRATION OF THE PARENT CHURCH OF ALL-SAINTS', WACCAMAW.

The fact of the Spiritual presence of the Almighty, in the assembly of his people, and that, though the *earth* is the Lord's, yet, we read of "the hill of the Lord," and that he has "his holy place," the propriety, the advantages, the scriptural precept and precedent, (as in the case of Solomon,) in favor of consecrating Churches—the temper of a true worshipper, and the modifications of *it*, when he comes to his baptism; his confirmation; his holy communion; the hearing the Holy Word read, and preached in sermons, or in the catechism; and to the several exercises of giving thanks, of praise, or adoration; of confessing his sins, and of supplication, and intercession for the body and the soul—the recognition, on the part of the true worshipper, that he is a temple of the Holy Ghost—that he should cherish always "clean hands and a pure heart"—the danger to which he is liable of wandering thoughts, and thus making his father's house a house of merchandize, and of coldness in his piety, and charity, and therefore the circumspection which becomes him in his daily walk, at his entering the holy house, and while he remains in it—his obligation to avoid intimacy with "unbelievers:"—"the counsel of the ungodly"—"the way of sinners,"—and "the seat of the scornful,"—"for what communion hath light with darkness, and what concord hath Christ with Belial—or what part hath he that believeth with an infidel—and what agreement hath the temple of God with idols?"—"the *blessing* from the Lord," "and the righteousness from the God of his salvation," which come from the faithful use of the Word and Sacraments, and teaching in God's Holy Church—the zeal for its purity and welfare, which so distinguished our great exemplar,—that it was said of Him, "the zeal of thine house hath eaten me up." These and other points of the subject of the consecrating of Churches, material and spiritual, have been brought to your notice in the form of consecration, at this time administered.

If the sermon enter on the *same* subject, it can only repeat truths, and enforce precepts to which attention has been directed by the unquestionable wisdom; the unrivalled eloquence, and the superior authority of the Church. It has, therefore, appeared to me expedient, in the absence of a worthy Presbyter, the expected preacher, to endeavor to encourage your laudable efforts "for the house of God, and the offices thereof"—for the Christianizing the slaves, and for founding a good school among you, and for the promotion of the gospel *in general*, by some brief notices of the early events and the first ministers of this Parish, and thus to bring example to the aid of precept. The Gospel was planted in this part of the country before 1706, for that year, by act of Assembly, a large parish was chartered called St. James, Santee. From this, in 1721, a Parish was taken off, and called "Prince George's, Winyaw." From *that*, in 1734, was taken off "Prince Frederick's Parish,"—in 1757, St. Mark's Parish, and in 1767, "All-Saints, Waccamaw." Of the seven commissioners appointed about that time,



to build a Church in All Saints, four were named Allston, the other three, Pawley, Lewis and Clarke.

This Church was taken down, and another built in 1793, at the cost of £100, understood to have been all paid by Capt. John Allston. It was consecrated in 1816 by Bishop Dehon, and taken down in 1843, to make room for *that* in which we now are, and was about one third less in size than *it*. The act of Assembly in 1767, directed the Commissioners to build not only a Church, but a chapel of ease, and a Parsonage house. The missionary zeal of the first Ministers of this Parish, extending their ministrations over a wide region, and to all sorts and conditions of men, the European, the African, and the native American—the estimation in which public worship and Church instruction were held by the people—and in particular, the Sacrament of holy Baptism, to which parents from a great distance would bring their little ones, the efforts (and the success attending them,) to Christianize the slaves—not only in this Parish, but in other places in the country, and in the city of Charleston—the special instruction, on that subject, given to the clergy by their diocesan, who was the Bishop of London—the liberal fund raised for the support of the Christian teachers of the blacks—these, and other particulars are set forth in letters from the missionaries, which have happily been preserved in the published reports of that venerable Missionary Society, than which no one has been more, if as, efficient—"the incorporated Society (in England) for propagating the Gospel in foreign parts"—the institution which, under God, planted our Church on this continent.

In zeal; in liberality; in attachment to the doctrine, and the order of the Church; in care for the house of God; in sympathy with their Pastor and his family; in the recognition of the duty to provide for the souls of the poor, (emphatically the black population,) it may be truly said, you, the sons, have walked in the steps of your fathers,—and in some respects, have advanced *beyond them*. Increased prosperity has enabled you, and the Divine Giver of it been thankfully acknowledged by measures, to improve "the house of prayer"—the Pastor's dwelling: the accommodations for training and teaching the laboring class, by the erection of chapels on plantations—and to build and endow a school, the old companion of the Church, which ought never, no, not for an instant, to have been severed from it, and whose union with it will, we humbly trust, become closer, and lastingly intimate.

The incidents in the early history of this Parish, and those connected, with the endeavors elsewhere in this State, to convert and edify the African population, will now be briefly narrated in the words of the fresh impressions of the pious clerical correspondents, and in chronological order.

1727.—The Society has, this year, sent Rev. Mr. Morrit to the Parish of *Winneaw*, which is a new Parish, and never had before a settled missionary.

1729.—The Rev. Mr. Morrit, missionary at *Winneaw*, acquaints the society, that the settlement there *increases* every day, and that by the nearest computation, there are at present above seven hundred white people, as many negroes, and between two and three hundred native *Indians* dispersed about the settlements. This Parish is a late settle-



ment, of great extent, being near one hundred and thirty miles in length, upon the sea coast, and settled upward into the inland, above eighty miles, with people seriously dispersed, according to the nature of these settlements, upon three large and navigable rivers, as commodious for navigation as any in the province. As the people are now scattered over a great tract of land for conveniency of habitation, he hath a Parish of such extent as may, in a few years, be divided into three. For the conveniency of a great number of people who could not come to the Parish Church, without the fatigue of passing by land and water, he hath settled a small chapel of ease, about fourteen miles distant, where, at times, he performs divine service. Besides children, he hath lately baptized two gentlewomen of a grown age, who gave an exceeding good account of their faith; and a gentleman, a father of a numerous family.

The Church is a decent wooden building, forty-five feet long, and twenty-five feet wide, commodiously situated on the sides of a river, where it branches and gives a convenient passage to a considerable number of settlements, which are not above twelve or fourteen miles distant from the Church, and the people come frequently by water to Church.

The Parsonage house is about half a mile from the Church, agreeably situated upon the river, with a glebe contiguous to it, of about two hundred and fifty acres. The house is not finished, but the Assembly have lately voted £300, Carolina money, for the finishing of it.

1730.—The Rev. Mr. Morrit, missionary at Winneaw, acquaints the society, that the number of his congregation is increased, but expects it will be considerably more so in a little time, because there is a great resort of new comers settling in that Parish: that he now preaches at two places, (where there will be chapels soon erected,) besides at his own Church. He represents also, that his labors are farther increased since the death of the Rev. Mr. Ponderous, minister of St. James', Santee, the care of that Parish, being recommended by the Bishop of London's Commissary, to the Rev. Mr. Tissot, and himself. He now is obliged to preach once every six or seven weeks, at two places in his Parish, both which lie at a considerable distance from the Parsonage house, to one of which he must go nine miles by land, and twelve by water: in which, there are at present several creditable families settled, and many others daily expected. Our settlement, he says here, grows now so populous, that in a few years it is imagined that they must be divided into *three Parishes*.\* He acquaints the society that he continues to use all diligence in his cure, and since Easter, baptized *twenty-three* children; and that further, in obedience to the directions of the society, and the Lord Bishop of London's letter for the instruction of *negroes*, he hath employed himself in teaching four negro children, and hopes in a little time, so far to instruct them as to be able to give them baptism. He also teaches three men and two women, who begin to use a steady application to learn, and attend at Church prayers. On Sundays, he constantly reads to them upon some point of the fundamentals of the Christian religion, which he hath great hopes will soon prove of good effect. And lastly, that he constantly reads Catechetical lectures, in the method mentioned in his former letter.

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\*Prince George's, Prince Frederick's, and All-Saints'.



1743.—The Rev. Mr. Fordyce, the Society's missionary, at Prince Frederick's Parish, in South-Carolina, informs them by a letter, dated October 25, 1743, that the members of his Church, in the neighborhood of it, and some even at the distance of eighteen or twenty miles, frequent divine service with great regularity, unanimity, and decency. He was but just then returned from a long and fatiguing journey, in visiting the distant settlements of this Parish on Pee Dee river, at the *Great Charraws*, about 140 miles from Prince Frederick's Town; and in that journey he officiated and preached at four different places, and baptized 29 children of his own Parish, and 19 more, who were brought to him from the adjacent parts of *North-Carolina*, by their parents and friends, who most gladly embraced the opportunity. On the subject of Christianizing the blacks, the records further referred to, are as follows.

1740, 1741.—The Society hath considered, always, the instruction of the negroes in our plantations, as one great branch of their duty; and, therefore, from their first institution, hath given directions to the missionaries in the several Provinces to take all proper occasions for that purpose, and to press home upon the masters of negro slaves, the great obligations which they are under to promote, as far as in them is, this good work. The late Bishop Fleetwood preached in the year 1711, a sermon on this subject, before the Society, which hath printed and dispersed abroad, *two* large impressions of that excellent discourse. And the present Lord Bishop of London, was pleased to employ his pen likewise on this subject, in the year 1727.

1st. In an address to serious Christians, among ourselves, to assist the Society in carrying on the work of instructing negroes in our plantations abroad.

2d. In a letter to the masters and mistress of families in the English plantations, exhorting them to encourage and promote the instruction of their negroes in the Christian faith.

3d. In a letter to the missionaries there, directing them to distribute the said letter, and exhorting them to give their assistance towards the instruction of the negroes within their several Parishes.

Several thousands of these papers were distributed, and have had so good an effect, that a *fund* hath been raised by the contributions of well disposed persons, and appropriated by the Society for the *instruction of negroes*; to which, out of gratitude to the memory of the late worthy Mr. John Batt, of Wickham, in Hampshire, let it once more be mentioned, that he bequeathed the sum of one thousand pounds by his last will, bearing date the sixteenth day of June 1739. And some thousands of negroes have been taught and persuaded to embrace the truth as it is in Jesus Christ.

The attentive reader must observe frequent mention of the baptism of negroes in the letters of the missionaries, over and above the large number made Christians in the space of a few years, from the labors of the Rev. Mr. Charlton, at New-York. From all which, it is clear that the Society hath made some progress in this branch of their care through the divine blessing, and striving to go on to perfection.

The Society hath embraced lately, a proposition of the Rev. Mr. Garden, Commissary of South-Carolina, for the instruction of negroes, by choosing out a few of the most promising negro boys of a proper age,



and placing them under tutors, to be taught to read the Bible and Common Prayer, and to repeat the Church Catechism, and to understand perfectly the chief principles of Christianity, that they may be employed afterwards, during their lives, as school-masters, to instruct their fellow-negroes, and chiefly the children in the same way; and hath given directions to Mr. Garden to purchase two such negro boys, at the expense of the Society, with the advice and assistance of Mr. Hasel and Mr. Guy, two of the Society's missionaries in South-Carolina; and to proceed, without delay, in the proposed method of instructing them. The Society likewise hath directed the same experiment to be made with the two most promising negro boys on their plantations in Barbadoes, upon which there are more than two hundred negro slaves, and a Catechist kept on purpose for their instruction, through whose labors, and those of his predecessors in the same office, some hundreds of negroes have been brought to our holy religion; and there are now not less than seventy Christian negroes on those plantations, the charge of whose instruction is borne out of the noble bequest of the late General Codrington, to the Society, which it is to be hoped will be settled fully in a short time, and that great benefaction operate much more largely, according to the directions of that most worthy gentleman's will.

1743 and 1744.—One school is actually opened at Charles Town, in South-Carolina, which hath more than sixty young negroes under instruction in it; and will annually send out between thirty and forty of them, well instructed in religion, and capable of reading their Bibles, who may carry home and diffuse the saving knowledge which they shall have been taught among their parents, relations, and fellow-slaves; and schools in time will be opened in other places, and in other Colonies, to teach them to believe on the Son of God.

The Report says—"The Church continues to flourish in this Province, under the care of the Rev. Mr. Commissary Garden, and the *negro school*, under his direction, goes forward with very great success. More than sixty negro children are daily instructed in it, (eighteen of them read the Testament very well; twenty are in the Psalter, and the rest in the Spelling-book and alphabet,) and the number of them gradually increaseth, so as sufficiently to employ both the young school-masters to teach them."

1746 and 1747.—Mr. Garden writes, that the Society's negro school at Charles Town, is full of children, and within two years past, forty children have been discharged, capable of reading the Bible, and well instructed in the Church Catechism, and that many young slaves come thither in the evenings for instruction. Such are the main facts respecting this and the two nearest Parishes."

It only remains for me to exhort you, my brethren, to be the followers of your fathers, according as they were of Christ—and to express the sincere wish and prayer, that you, and those who come after you, may bring forth fruits of holiness, and charity, and zeal, more abundantly to the glory of God, the salvation of souls, and your own welfare in time, and in eternity. May you, and your's hold fast the profession of your faith unto the end—live always as becomes the members of Christ—the children of God—and the expectants of the heavenly inheritance—adoring the doctrine of God your Saviour at all times, and in all places, and



finally be presented to the Father "a glorious Church, not having spot, or wrinkle, or any such thing"—to be sinless and in happiness for ever. And now, &c.

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FOR THE GOSPEL MESSENGER.

CREEDS, THEIR USE AND AUTHORITY.

NO. II.

Upon all religious subjects, we behold great diversity of opinion. We have the same Bible, but how differently is it interpreted, even where points of faith are involved! We must admit that many of those who differ from us, are honest in their search after truth. We cannot claim that nature or grace has rendered us so superior to others, that we only are able to discover the truth. And we must believe that our Lord hath given to His Church "the pillar and ground of the truth," sufficient aid to lead thereto. The cause of the many disputes on this subject is, that men too often refuse, or neglect the one assistant He has provided for them. Men have become proud and self-willed, even where they do follow a leader. They will not be taught, or at least will be flattered; they will accept no truth, except so far as they discover, or think they discover it, themselves. They will not follow the prophet's direction "to see and ask for the old paths, the good way," and hence arise disputings.

But the Church endeavors that the people may believe, and her clergy teach "the same things," and that these be true, and hence creeds, articles and forms are prepared for our assistance. These are not the discoveries of one man, nor of any set of men, but the collected wisdom and piety of all time.

Creeds and articles serve as landmarks, pointing out the regions of error; the mistakes and heresies into which some have fallen; and where is, and what is truth. They also shew us what are the subjects imperiously demanding our investigation, and assist us in the formation of our opinions. And when declaring the doctrines held by the whole Church, they give to the truths they inculcate, a sanction, inferior only to God's word. They warn us of error at a distance, and confirm us against the approach of heresy.

Novelties are too generally pleasing, and men of talents too often obtain over the opinions of others, an undue influence. Much as may be said of our judging for ourselves, there are many instances, in our age and country, among those rejecting the regular use of creeds and forms, where individual teachers have changed the opinions of whole congregations, leading them to embrace that, which they once looked upon as deadly heresy. Against this, our Church would guard, causing the people, by daily repetition, to know that interpretation of holy writ, which has prevailed from the Apostle's days—the doctrine that has descended through all time.

Christianity came perfect from its blessed Author; it is not to be improved; it was all taught in its earliest days—and those doctrines which have come to us from primitive times, that in distant countries, and among diverse people, were received from their first teachers, (Apostles, or Apostolic men,) should not be abandoned for modern views.



When we think upon the great doctrines of our creeds—the blessed atonement—the Divine intercession—the Spirit's working through the Church, and in the Church, are we not glad that these comforting truths have not been read in the Scriptures first by us? Should we not fear for their truth, had they been unknown to Christians until our day?—And if on these points antiquity guides us, why not accept her light on others also.

Yes, the universal acceptance of our creeds, gives us confidence in our doctrines—they stand as bulwarks against the first approach of errors. But we are told creeds and articles are but human systems—be it so. But if these are human, because only the collection of that teaching which has been handed down in man's writings from the first days; because only the teaching of the whole Church in her last days: are not those systems thought out, and studied out, it may be, accepted without thought or study, by the objector, are they not also human?

Nothing is to be made an article of faith that cannot be proved from the Scriptures; but knowing the heresies rife in the world, let us compare the early creeds and formularies with God's word, and we shall find between them a beautiful harmony of truth.

The creeds preserved in our service, are known by the name of the Apostles' and Nicene. Of the former, some fancy that its twelve articles were composed by the Apostles, in solemn conclave, each giving one article. But this is contradicted by the fact, that the earlier creeds, while they agree in doctrine, differ in form, and all have not every article of this symbol.

Our shorter form is called the Apostles' creed, because being a brief compendium of their doctrine.

When the heresy of Arius began to spread, the Bishops from all parts were assembled at Nice, and gave in the creeds of their several Churches; shewing the doctrines that had been handed down to them from their fathers; giving, not a vague tradition, but the doctrines, professed in their several Churches, by every Christian at baptism. Thus, the opinion of the Council was not swayed by the subtilty, eloquence, or character of any man in establishing that form—but the agreeing voice of Christendom, confirmed it. As it were, all Christians declared that they had been baptized into that faith. Hoary headed believers declared, that in their infancy they had been baptized therein; and that their fathers taught it to them, as the symbol *their* father's had accepted for them, and thus the faith of the Church was united with Apostle's days.

Creeds, to be of use, that they may have their due influence, must not only be acknowledged, but also brought before the people—hence, in the early Church, they were incorporated into the Baptismal, and afterwards added to the daily service.

H.

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When we see a person at the point of death, we cannot forbear being attentive to every thing he says or does; because we are sure, that some time or another, we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may never act in; but the dying man is one whom, sooner or later, we shall certainly resemble.--*Addison*.



### NOTICE OF A NEW PUBLICATION.

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*The Providence of God, in the Settlement and Protection of Georgia; a Sermon preached in Athens, February 13th, 1845, the day set apart by Executive Proclamation for Prayer and Thanksgiving. By Rev. William Bacon Stevens, 1845.*—The author of this very interesting and instructive discourse, is distinguished for a work of high reputation—the History of Georgia, and no one could have written the sketch before us, unless he was familiar with that history, and had marked and reflected upon, with a pious temper, its leading events. The parallel between Georgia and Palestine physically, morally, and providentially, is, to say the least, well put, and the skill of a practised thinker and writer is manifested in noticing the Church incidents in the history colonial, revolutionary, and republican of his State, and also in a bold and happy outline of the almost incomparable Oglethorpe. The superintendence and control of the Almighty Ruler over men and things, are constantly kept before the reader's mind, and thus history and biography are usefully and seasonably made the basis of a practical sermon. Our readers will thank us for the information and the suggestions in the following extracts:—"Grahame, an English author, has well said, "No modern nation has ever enacted or inflicted greater legal severities upon insolvent debtors, than England. Some of these barbarities becoming evident to Gen. Oglethorpe, on a casual visit which he made to the Fleet Prison, he drew the attention of Parliament to the subject, and a Committee of ninety-six was appointed, of which Oglethorpe was Chairman, "to inquire into the state of gaols of this kingdom, and report the same, and their opinion thereupon to the House." This Committee embraced some of the first men in England, among them thirty-eight noblemen, the Chancellor of the Exchequer, the Master of the Rolls, and Admiral Vernon, the West India hero, and Field Marshal Wade. Not only was this examination productive of reform in the debtor laws, but it suggested to the minds of Oglethorpe and some of his associates, the necessity of seeking out in some distant country an asylum for such honest poor, where they could subsist themselves by their own labor. A Committee was appointed to make out a list of insolvent debtors for whom a discharge from their creditors could be obtained, for the purpose of paying their debts, effecting their release, and settling them, with the persecuted Saltzburghers from Germany, in the Trustees' colony of Georgia. Thus was beautifully and literally fulfilled the language of Isaiah, for the voice of the Trustees to the prisoners was, "go forth," and "to them that were in darkness, shew yourselves." . . . . Our infant colony born of Philanthropy, nursed by Benevolence, and guarded by Valour, we seek no higher source, and say to Mercy, thou art our mother, and to Charity, thou hast begotten us."

Of Oglethorpe, we have this admirable picture.—"Laurels he did indeed gain on the field of battle; but it is not for martial prowess only that his name is remembered; it is for the enduring, self-sacrificing devotion of himself to the cause of human misery—for his unremitted efforts amidst reproach and slander—for his perseverance under neglect



and scorn, to carry out the schemes of benevolence which he originated—schemes that were the precursors of the philanthropy of Howard, and that gave birth to this noble State, which hails Oglethorpe as its founder and preserver. These are his credentials of glory—these the laurels which make him the first of chiefs. . . . He purchased immortality by deeds of philanthropy. His sepulchre is indeed with his fathers, but his monument is Georgia. . . . At the beginning of the war, the command of the forces destined to subjugate America, was given to Gen. Oglethorpe, as the senior officer in his Majesty's service. But he declined to accept it; assuring the Ministry that he knew the Americans well—that they never could be subdued by arms, but that obedience would be secured by doing them justice, and redressing their wrongs. . . . God save us from an unsanctified literature—from an unholy science—from unconsecrated learning. Better have wars, famine, and pestilence, than a tainted and polluted press. Wars may ravage the land, and sweep the ocean; famine may waste your bodies, and stare at you from its eye-sunken sockets; pestilence may slay its thousands and reap them into a common grave; all these are physical evils, affecting mostly the corporeal man; but a poisoned mind—a corrupted intellect—a sin-wrecked heart; these beget the curses of eternity; the gnawing worm—the quenchless fire—the gnashing teeth of the world of wo."

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## SELECTIONS.

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### WONDERFUL LETTER.

After Mr. Wesley's death, many of the less discreet of the ministers were determined to administer the sacrament of their own accord.—There was a division among the preachers: this they settled after their manner, in the Conference which met at London in 1792. The circumstances are detailed in the *wonderful letter* which I now transcribe. It is directed to the "members of our Societies who desire to receive the Lord's Supper from the hands of their own preachers."

"Very Dear Brethren,—The Conference desires us to write to you, in their name, in the most tender and affectionate manner, and to inform you of the event of their deliberations concerning the administration of the Lord's Supper. After debating the subject time after time, we were greatly divided in sentiment. In short we knew not what to do that peace and union might be preserved. At last one of the junior brethren (Mr. Pawton) proposed that we should *commit the matter to God, by putting the question to the lot*, considering that the oracles of God declare that "the lot causeth contentions to cease, and parteth between the mighty." And again, "that the lot is cast into the lap, but the whole disposing thereof is of the Lord." And considering also that we have the examples of the Apostles themselves in a matter (Acts i. 26) which, *we thought, all things considered, of less importance*. We accordingly prepared the lots, and four of us prayed. God was surely then present, yea, *his glory filled the room*. Almost all the preachers were in tears, and as they afterwards confessed, felt an *undoubted assurance* that God



himself would decide. Mr. Adam Clarke\* was then called on to draw the lot, which was, "You shall not administer the sacrament the ensuing year." All were satisfied. All submitted. All was peace. Every countenance seemed to testify that every heart said, "It is the Lord, let Him do what seemeth him good." A minute was then formed according to the previous explanation of the lots, that the sacrament should not be administered *in our connection* for the ensuing year *except in London (!)* The prohibition reached the clergy of the Church of England, as well as other brethren. We do assure you, dear brethren, we should have been perfectly resigned if the lot had fallen on the other side. Yea, we should, so far as Christian prudence and expediency would have justified, have encouraged the administration of the Lord's Supper by the preachers; because we had not a doubt but God was *uncommonly present* on the occasion, and *did himself decide*.

Signed in behalf of the Conference.

ALEXANDER MATHER, *President*.

THOMAS COKE, *Secretary*.

*London, July, 1792.*

This is a remarkable and unique document, transcribed from Doctor Bloomfield's "Lectures upon the Acts of the Apostles."

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#### CALVINISM.

[Continued from page 50.]

The great store-house of *Calvinian* election and reprobation, is in the 9th ch. of St. Paul's Epistle to the Romans. There are several passages in this Apostle's Epistles which are undoubtedly hard to be understood. This arises from several causes; 1. The Apostle's ideas crowded thick upon him; one thought started up quickly after another, and sometimes not precisely in the place which is necessary to preserve the connexion, and not directly bearing upon the main point of his subject. This renders it necessary to watch carefully the writer's return to the principal thing he had in view.

2. He sometimes uses the pronouns *I* and *we* in an undetermined manner. This makes it difficult to decide when he speaks in his own person, when in the person of a Jew, of a Gentile, or of a believer.

But the principal cause of obscurity is the subject itself. The two great errors which the Apostle had to contend with, were, the obstinate adherence of the Jews to the ceremonial law, the observance of which they deemed necessary to salvation. The other was, their belief that they inherited the promises of God *merely* in consequence of their being the children of *Abraham*, and the utter impossibility of their being rejected from the covenant of promise. This belief made them abhor the idea of the Gentiles being made partakers with them of the like precious privileges. This last is the error which the Apostle combats in the 9th

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\*It is well known that Dr. Adam Clarke, the Commentator, though he preached and wrote abundantly, would never take upon himself the responsibility of administering the sacraments. See his Memoirs.



chapter of the Romans. Keeping this idea in our minds, we shall be furnished with a key to this much controverted chapter.

The Apostle thus begins the chapter: 1. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.—2. That I have great heaviness and continual sorrow in my heart. 3.—For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It is not an easy matter to determine what the Apostle means by being *accursed from Christ*. Commentators differ. I am rather inclined to think that he had no precise meaning, but that it is a strong hyperbolical expression, to denote his ardent desire for the salvation of his brethren. But this is nothing to my purpose; I therefore proceed: 4. "Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises. 5.—Whose are the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever; Amen. 6. Not as though the word of God had taken none effect. For they are not Israel which are of Israel. 7.—Neither because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called: 8.—That is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." The meaning of this is evident: It is, as if the Apostle had said, it never was the design of the Almighty that a *mere* descent from the patriarchs should entitle a Jew to the character of a true Israelite. Abraham had other sons, but none of them inherited the promise of being the progenitor of the Messiah but Isaac; it is therefore evident that it was not a mere descent from Abraham that gave a title to the promise. The Apostle then proceeds to observe, in the 9th, 10th, 11th, 12th, and 13th verses, that the same selection had been observed in the case of Jacob. The *national* blessings were to be continued in his seed, and not in the seed of Esau. Here let it be carefully noted, that there is not a syllable said about election to eternal life; not the least hint that Jacob was elected to the happiness of heaven, and Esau rejected from it; but simply, that the former was to be the head of that race, to whom the covenant and the promises were to be confined, till the coming of the Messiah. This gives us, in the clearest manner, the meaning of the 13th verse—"As it is written, Jacob have I loved, but Esau have I hated;" that is, I prefer the one to the other, to be the father of a nation, to whom I will give my law and promises, and with whom I will enter into covenant. It would be utterly inconsistent with the design of the Apostle, to interpret the word *hated* in reference to Esau's future state. That word most certainly has no such meaning. Thus, when our Lord tells his disciples that they must *hate* father and mother, in order to follow him, it would indicate idiotism to take it in a strict literal sense. It means no more than that we are to love him more than father or mother, or prefer him to our nearest and dearest relations. Just so in the 12th verse, God preferred Jacob to Esau, inasmuch as he chose him to be the father of the faithful. This is the election of which St. Paul speaks, and not that of Jacob to eternal life.

The Apostle then proceeds—14.—"What shall we say then? Is there unrighteousness with God? God forbid." What has now the Jew to



object to this? Was not *he* received as descending from Isaac in preference to Ishmael? Certainly he was. Why then should he object to the Gentiles being put on an equality with him? Even Moses, his own law-giver, declares that God confers national blessings according to his own good pleasure. 15.—“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” You see then, the Apostle might have said, that God’s merciful and gracious dispensations towards nations do not at all depend upon their superior merit, and that no reason whatever can be assigned why he is more merciful to one nation than to another. He first called the Jews to be his peculiar people, because it was his good pleasure so to do. He now places the Gentiles on the same footing, for the very same reason. Is then God unrighteous towards the Jews? By no means; no more than he was towards the Gentiles when he selected the family of Abraham to be the depositories of his will, and the objects of his extraordinary favors. In like manner, God takes his own time for making public examples. 17.—“For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” This passage has a manifest reference to Exodus ix. 16; where it is said, that God inflicted his plagues upon Pharaoh and his people, *to make his (God’s) name to be declared through all the earth. God raised up Pharaoh to power, or exalted him*, knowing that he would prove a hardened profligate wretch, resisting those judgments which spake to him with the voice of thunder, that the God of Israel was the God of the whole earth, and the idols of Egypt vain and contemptible. It is observable, that the *Septuagint* has translated the Hebrew of Moses by the word *DIATERETHES*, which signifies, *thou hast been preserved*; that is, kept alive under all these plagues, for this very purpose. Thus God confers *national blessings* on some, and makes *public examples* of others, without assigning his reasons for so doing. 18.—“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” This means, that God, when he sees fit, leaves those nations and individuals to that hardness of heart, which his judgments, when resisted, never fail to produce. Their natural tendency is to *soften*—they are sent for that purpose; but when, through the depravity of men, they have not their proper effect, they never fail to make them worse than they were before. A guilty conscience must find ease, either in repentance, or by plunging deeper in vice, till its sensibility be entirely lost. This is not fancy: the Scripture assures us that the conscience may be *seared, as with a red hot iron*. In this sense then, God may be said to harden the heart, when his judgments produce an effect directly contrary to what they are calculated to produce. He is also, by a peculiar idiom of the Hebrew language, said to do, what he permits another to do. Thus, in the first book of Chronicles, it is said, “And Satan stood up against Israel, and provoked David to number Israel.” Yet, in the 24th chap., 2 Samuel, it is said, “And again the anger of the Lord was kindled against Israel, and *he* moved David against them to say, Go, number Israel and Judah.” In the one text, God is said to have moved David, in the other, Satan. What then ought



to be the solution? Certainly, that God *permitted* Satan to tempt David, and not that God himself tempted him; for if he did, how could he with justice have punished David? The short of the matter is, that Pharaoh was a wicked prince, but not that God made him so, in order to display his power; but being wicked, God made him a public example.

V. 19.—“Thou wilt then say unto me, Why doth he yet find fault? for who has resisted his will? 20.—Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me thus? 21.—Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?” These words have a manifest reference to Jerem. xviii. 2. The passage in Jeremiah indisputably refers to the *whole Jewish nation*, and not to *individuals*. “Arise, and go down to the potter’s house, then I went down to the potter’s house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as with this potter! saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in my hand, O house of Israel. At what instant I speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it—if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.” There can be no question of whom God is speaking in these passages. It is expressly said, of the *Jewish nation*, and not of individuals. This throws full light upon the design and meaning of the Apostle in the chapter under consideration. Nations are in the hands of the Creator, what clay is in the hands of the potter. The Creator raises them up, and pulls them down, as he sees fit. What then (22) “If God, willing to show his wrath, and to make his power known, endureth with much long suffering, the vessels of wrath fitted to destruction?” What if he hath reserved the impenitent Jews to be punished by one great, *national* rejection, in order to display in the most signal manner, his indignation against ingratitude, impiety and unbelief, would this admit of any reasonable objection? They have fitted themselves for *vessels of wrath*, and sealed their own destruction *as a nation*. And what if to display his grace and goodness, he hath adopted the Gentiles in their room, and thereby made them *vessels of mercy, afore prepared unto glory*,—(v. 23.) for this glorious change in their condition, who hath a right to impeach the equity and faithfulness of God’s proceedings? You Jews have no right to find fault with God on this account: for the accession of the Gentiles will not deprive you of the favor of God, and the privileges of the gospel; nothing will produce that effect but your unbelief; and just it will be, if you reject the Messiah, that you be rejected by God. Nor is this any new thing; it was foretold long ago by your own prophets. V. 25.—“As he saith also in *Osee*, I will call them my people which were not my people; and her beloved, which was not beloved. 26.—And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God”—that is, I will form a Church among the Gentiles, and make them partakers of the blessings of my covenant.



The Apostle then sums up the whole with this question 30.—“What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31.—But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32.—Wherefore? because they *sought* it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. 33.—As it is written, Behold, I lay in Zion a stumbling stone and rock of offence; And whosoever believeth on him shall not be ashamed.” Thus, the Gentiles have obtained justification by the faith of the Gospel, which the Jews could not obtain by the observances of their law. Salvation by faith in a crucified Saviour, was to them a stumbling block, as the Prophet foretold; and therefore they were rejected. Thus, the conclusion of the whole argument shows clearly that the Apostle, throughout the chapter, is speaking of the election of *nations* to covenant privileges, and not of *individuals* to eternal life; and of the reprobation or rejection of the Jews as a *nation* from visible church membership, and not of *individuals* to eternal damnation by the sovereign will of God. The whole drift of the Apostle in this chapter, proves this to be his object; and it is impossible by any other interpretation, to clear him from impertinence and inconsistency.

On the whole, from the numerous texts I have quoted, and from the design and reasoning of the Apostle, in this 9th chapter to the Romans, it is evident that the offer of the Gospel is universal. God makes no distinction between Jew and Gentile, but promises to receive all to his mercy who accept the offer of his grace. “Whosoever,” saith the Prophet, “shall call upon the name of the Lord shall be saved.”

[To be continued.]

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FIRST ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PROT.  
EPIS. CHURCH MISSIONARY SOCIETY,

For Seamen in the City and Port of New-York. Read at the Annual Meeting of the  
Society, March 1845.

(Reprinted in *Gospel Messenger*, by request.)

The Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New-York, will mainly confine themselves in this, their Report to a detail of occurrences of prominent interest in their field of labor during the past year, confident, that from the facts herein presented, the Society will derive great encouragement and deep impressions of the necessity of increased exertion in behalf of the peculiar objects of its mission.

It is well known that the “Young Men’s Church Missionary Society,” from which this Society emanated, existed for a long time merely as an auxiliary to the City Mission Society, and that the results of that organization, though very important, were by no means equal to the wishes of its members. It was admitted, that with all its capabilities for effecting good, very much of its force was lost in fruitless discussion and enervated action, from the want of some definite object towards which to direct its undivided energies; this conviction, together with the great spiritual destitution of Seamen in this city, determined that body upon an entire



re-organization and devotion of its whole strength to this long much neglected portion of our fellow-men. In furtherance of this determination, that body, after much interesting inquiry, proceeded to erect a Floating Church, as combining all the advantages of a Church on land, with less original cost in building, less annual expense in its maintenance, and far greater attractions for those whose accommodation was specially intended. Application was immediately made to the Legislature for the Charter, from which *this* Society first derived an independent legal existence, and under which it has acted during, now, little more than one year. In the language of the Charter, it is clothed with power "to provide by building, purchase, hiring or otherwise, so many floating or other Churches for seamen, at different points in the City and Port of New-York, as they may deem proper, in which Churches the seats shall be free, and to provide suitable Clergymen to act as missionaries in the same." This Charter, accompanied with the action of the last Convention of this Diocese, and the Episcopal sanction, has placed with this Society the full control of this department of the great work of the Church; and by an amendment at that Convention of Canon XV., Sec. 4 of the Canons of this Diocese, it is now constituted one of the standing charities of the Church in this city. The Floating Chapel was, by direction of the Young Men's Church Missionary Society, previous to its final dissolution, transferred by deed to this Society, and to the permanent establishment of this Chapel, the efforts of your Board of Managers have been mainly directed during the past year. Under the Constitution and By-Laws of this Society, the charge of the edifice and temporal concerns of the mission generally, are entrusted with a Superintending Committee, composed of ten members of the Board, whose duty it is, at each meeting, to acquaint the Board with the condition of the Mission. There is also a Visiting Committee, consisting of ten members in regular rotation of your Board of Managers, who visit the Church on Sunday, and report the attendance, and such general matters as they may deem of interest; the Missionary also presents at each meeting of the Board, a statement of his labors during the month. The Society will observe by this arrangement, that nothing can be neglected or overlooked that may in any manner aid in effecting its object, and that every lay member of the Board must be acquainted with, and personally and actively interested in its advancement.

Of the number of your Board of Managers, several of its most useful members have withdrawn by resignation, two of whom, Mr. G. T. Fox, Jr., and Mr. Charles Tomes, distinguished for their activity, are now in stations of high usefulness in the Church. Death has removed from our midst, one of its number, universally beloved—zealous for the Church, and devoted to the establishment of this mission, Pierre E. F. McDonald fell a martyr to its interests; being one of a committee specially intrusted with the planning and erection of the Church, and in the discharge of his duty, much exposed to the inclemency of the weather, he contracted a severe illness, which took him from us. The Society will long feel the loss of his moderate counsel, and his exertions in its cause.

The sole Missionary at present acting under your Board, the Rev. B. C. C. Parker, beside the regular services on Sundays and principal Holy Days of the Church, has devoted his exclusive attention to the



work of the Mission; with his personal visits to the sailors at their boarding houses, his friendly, familiar conversations with them at his own residence, and the distribution of books among them, his whole week is abundantly occupied. Very frequently at the request of captains, the Missionary accompanies vessels to sea, and before taking leave, in the presence of the assembled crew, commits them to the care of Almighty God. More than \$400 in cost of religious books, bibles, and prayer-books, have been gratuitously distributed by him. Of that most excellent manual of devotion for seamen, by the Rev. Doctor Berrian, 10,000 copies have already been placed in the hands of sailors, and are now scattered over the whole world as aids to the seaman in the all-important concerns of his future existence.

The attendance at the Church is large at times, so much so, that the accommodations of the building are insufficient for those waiting admission. Your Board of Managers deeply regret that all the records of the operations of the Young Men's Church Missionary Society, of much historical interest, as well as all the minutes of their own proceedings, were destroyed by fire in the building occupied by their Secretary, in whose hands they were placed.

The Treasury, the department of paramount importance in all undertakings, your Board of Managers need not remind the Society, is not less so in this; the erection of the Church at a cost of over four thousand dollars, has borne heavily upon its resources. The Vestry of Trinity Church promptly responded to an application for aid by an appropriation of two hundred and fifty dollars annually. The Report of the Treasurer will give the Society information as to the management of the pecuniary affairs of the Mission. The Board of Managers will only express the hope, that neither their present establishment, nor their contemplated enlargement of action, may ever be confined or retarded by any pecuniary embarrassment, so long as they continue in the service of God and the Church.

Already in the one short year of your Society's existence, has its judicious organization, its great usefulness, and the promises of an abundant harvest from its operations, commended their Mission to the affections of the Church, as pre-eminently worthy the consideration of each of her members. The Society has but to enter upon the coming year with renewed vigor and determination, the field is wide, wide enough for all who can centre their sympathies at home, large enough to appropriate the most extended benevolence, and perhaps too large to receive that portion of the charities of the Church, which its urgent necessities require. Stimulated by the example of our Mission, societies of various forms of worship have, during the past year, erected three Chapels of their respective persuasions, and charitable societies generally, connected with seamen, have been moved to greater exertions; but with all this, there is yet sufficient room for all the best energies of the Society. The average number of seamen constantly in port, is estimated at 5000; the number annually arriving here at 40,000, and the commencement of this one Mission is all the Church has ever done for seamen. At this present time there are three miles of shipping stretched along the North River, claiming at least 3000 men, without any provision of the Church. Several kind friends have already expressed a willingness to



aid in the erection of a Chapel for their accommodation, and your Board, relying on the aid of the friends of seamen in the city and country, do not hesitate to recommend that immediate steps be taken for its commencement.

Beyond the benefits arising from the immediate labors of the Missionary, the attention of the whole community has been directed to the condition of seamen. Merchants and others interested in shipping, to whose proverbial liberality the Society is indebted for by far the greater portion of its funds, are admitting even in view of their own interests the importance of the moral elevation of seamen, and its great consequence in that regard cannot be difficult to apprehend. The large annual decrease in marine disasters, in a greatly increasing commerce; the reduction of the rates of sea-insurance, and the diminished reports of criminal marine jurisprudence; the yielding, in very many instances, of the unhealthy fore-castle to comfortable and cleanly apartments for the sailor, and the respect showed to him in the cheerful discharge of his duty, all this discovers to the observer an influence somewhere at work.

With the most encouraging prospects of future enlarged usefulness, the Society enter upon the second year of their operations. The Board of Managers only ask for the Mission the continuance of your confidence, the extension of your liberality, and the support of your prayers.

*New-York, March 1845.*

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FOR THE GOSPEL MESSENGER.

Baptism is like the key which opens the door of the house; the Minister is like the porter who turns it: Confirmation is like bringing the person from the door and introducing him to the family at the table: and as one is done by the head in a natural family, so the other is done by the head, (the Bishop,) in the spiritual family: the Lord's Supper is the provisions of the family; of which the baptized and the confirmed person has then a right to partake of. We are born once into the world, which is a state of misery, by a natural birth; we are born once out of the world, into the Christian Church, which is a spiritual birth, by baptism. As the natural body must receive food and nourishment to grow in stature and increase in strength; so must the spiritual body, or life, to grow in strength and increase in grace. Now this spiritual food is received in the Lord's Supper.

SENEX.

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*The late Dr. Mason* once said to an infidel who was scoffing at Christianity, because of the misconduct of its professors—'Did you ever know an uproar to be made because an infidel went astray from the paths of morality?' The infidel admitted that he had not. 'Then don't you see,' said Dr. M., 'that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?'

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*Cromwell.*—"It was a question to one of his fanatical preachers, 'if the doctrine were true, that the elect could never finally fall?' Upon receiving a reply that nothing could be more certain, 'Then am I safe,' he said, 'for I am sure that *once* I was in a state of grace.'"



**POETRY.**

FOR THE GOSPEL MESSENGER.

**LINES SUGGESTED BY A SCENE ON "EASTER DAY."**

Hark ! to the golden harps, there's joy in heaven—  
 Two ransom'd souls have owned redeeming love;  
 Two ransom'd souls, from sin and folly riven,  
 Knelt at thine altar, by the soft-wing'd dove  
 Led thitherward upon this "day of days"—  
 Now to the triune God, all glory, honor, praise!

All glory, honor, that the young are taught  
 The truths so closely hid from sage of yore!  
 All glory, honor, to the Lamb who bought,  
 With his most precious blood, our life!—adore,  
 O all ye kindred of the earth and skies,  
 The mystery of love!—lo! God, for sinners, dies.

Two youthful hearts, as pure as hearts can be  
 Unwash'd by precious blood of Jesus slain;  
 Two youthful hearts were offer'd Lord, to thee;  
 Upon thine altar may they aye remain  
 Safe from the world's pollution and its woe,  
 Until the tide of time shall cease, for them, to flow.

Pure in our eyes—yet by the lamp of heaven  
 They quickly spied the sins from others hid;  
 God's holy word, a lantern bright, was given—  
 By it they wrought—by it they strove to rid  
 Their souls from stain—saw all within unclean,  
 And learnt upon the cross for strength and aid to lean.

Else had they never sought thine altar's side,  
 Or knelt in humble faith and sorrow there;—  
 Still in their sins contented to abide,—  
 Did not thy Spirit guide their footsteps near  
 Thy cold sepulchre—there to hide their sin,  
 Not seek with tearful eyes their buried Lord within.

All praise ! their buried Lord has quit the grave,  
 Triumphant high o'er sin, and death, and hell,  
 All praise ! their risen Lord is strong to save:—  
 Shout glad hosannas—with sweet voices tell  
 The glorious news, nor ever cease the song  
 'Till in the heavenly courts ye join th' angelic throng.

C. G. P.

**THE COMMUNION OF SAINTS.**

ACTS 12, 15.

They whose course on earth is o'er,  
 Think they of their brethren more?  
 They before the Throne who bow,  
 Feel they for their brethren now?

Yea, the dead in Christ have still  
 Part in all our joy and ill;  
 Keeping all our steps in view,  
 Guiding them, it may be, too.



We by enemies distress'd,  
They in Paradise at rest;  
We in danger every hour,  
They let loose from danger's power.

We the captives,—they the freed,—  
We and they are one indeed:  
One in home, and one in love;  
We below, and they above.

Those whom space on earth divides,  
Mountains, rivers, ocean-tides;  
Have they with each other part?  
Have they fellowship in heart?

Each to each may be unknown,  
Wide apart their lot be thrown;  
Differing tongues their lips may speak,  
One be strong, and one be weak:

Yet in sacrament and prayer,  
Each with other hath a share;  
Hath a share in tear and sigh,  
Watch, and Fast, and Litany.

With each other join they here  
In affliction, doubt, and fear;  
That hereafter they may be  
Joined O Lord, in bliss with Thee.

Now our hearts and voice we raise,  
And partake of angels' praise;  
Rendering worship, thanks, and love,  
To the Trinity above!

Rev. J. MASON NEALE.

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## RELIGIOUS INTELLIGENCE.

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*Missionary Lecture for May, at St. Stephen's Chapel.*—It was by the assistant Minister of St. Paul's Church, Radcliffeborough, and as it occurred on Ascension Day, the memorable event was suitably referred to in connection with Missions. The amount collected was \$8 75.

*Ordination.*—On Trinity Sunday, being one of "stated times" for ordination, Elijah H. Downing (lately in the Methodist connexion) was admitted to the Holy Order of Deacons, at St. David's Church, Cheraw, S. C., being presented by the Rector of that Church, (Rev. H. Elwell,) and the Sermon being by the Bishop of the Diocese.

*Sunday Schools.*—The semi-annual meeting of the Sunday Schools of our City Churches, (having been postponed on Whit-Monday on account of the inclemency of the weather) was held at St. Philip's Church, on the afternoon of Monday, 19th ult. All of the City Clergy were present, except the Bishop, who was absent on a visitation to another part of the Diocese. After Evening Prayer by the Assistant Minister, a Sermon



was preached to the children by Rev. P. Teller Babbit, Principal of the Diocesan School, from Acts xiii. 22—"A man after mine own heart." The collection taken at the doors amounted to \$24.50, and was divided between the Sunday Schools of St. Stephen's and St. John's Chapels.

*Domestic and Foreign Missionary Society of the P. E. Church.*—The Spirit of Missions for May, has a less amount than usual of information. But there are valuable suggestions in editorial and other articles. For example, from Mr. Jay of Bath, England.—"The object of your zeal must be your own country, to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a home policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially what she must become. Not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your Churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America." . . . Bishop White—"It ought to be understood, in reference to the Society, whose cause is now advocated, that *their principal object* is to rescue from a state of irreligion and licentiousness, those various portions of the United States, which, either from their recent settlement, or from the privation of advantages formerly enjoyed, are as destitute of the word and the administration of the sacraments, as if Providence had cast their lot amid the jungles of India, or on the sandy deserts of Africa." Again he speaks of the "strong claims of the great fields of labor within the bounds of our federal compact, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of a community of languages and manners, the greater ease of perpetuating divine truth where though on the decline, it is not absolutely lost, than where it is to be begun." . . . The Editor—"If we provide not for our own country, who will? If we pity not those at our very feet, nay, so recently in our bosom, gone forth from our altars and firesides to make new homes in our wilderness, who will? On whose ear will fall the cry, not Macedonian, but *American*, that is heard from our rivers, our prairies, our teeming forests, nay, the steppes of our rocky mountains." . . . "In our wide spread communion, in Carolina itself, Domestic Missions have no friends more liberal than the Rector and people of Trinity Church, Columbia." . . . Rev. Mr. Shand—"While to all, indeed, wherever located, or however circumstanced, the Gospel is immensely important, because of the certain information and means it conveys of salvation,—to the inhabitants of Christendom it may be esteemed vitally essential,—as that, in truth, without which they cannot hope to be saved. These, or at least the most of them, cannot, like



the heathen, plead for mercy in not believing 'in Him of whom they have not heard.' " . . . The Society in England—"While great numbers of our countrymen are every year encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty, second only to that of providing for the spiritual wants of the population at home, to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion, and the means of Christian education for their families." . . . Bishop of Toronto—"When some doubts were expressed as to my coming, the Indians exclaimed, "What, is he not the chief of the Church?—he never can have two words—he is sure to come." The school house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in, stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed with four others. His admission into the Church, by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration." . . .

"Mr. Elliott brought forward fifty-eight persons for confirmation, all of them Indians, or blacks, recognized as a portion of the tribe. My address, as usual, was communicated through an interpreter. The services being ended, the chiefs requested a council; they mentioned some religious differences which had arisen among them, and given them much pain, differences which had originated with some Indians, who had recently come from the United States, and who, it appears, had embraced the opinions of the Baptists." . . . "There is little doubt that this partial schism will soon be at an end, and that its present existence may even conduce to the firmer establishment of apostolic order and discipline among the people." . . . "The Hawk schooner was the munificent gift of the Rev. R. Eden, Rector of Leigh, Essex, to the Bishop of Newfoundland. Some time was necessarily occupied in adapting it to the purposes of a Church ship for the use of that diocese. With this object, the lower deck, with the exception of that part reserved for the Bishop's cabin, has been fitted up so as to answer the purposes of a small floating Church. By such an arrangement, the vessel will be often rendered available for holding Divine worship off some of the more retired settlements in the numerous Bays of Newfoundland, where no Church has as yet been erected, while the Bishop himself may be engaged in visiting those larger stations which have a Church on shore."

Bishop Wilson—"It is my firm persuasion, that, with an adequate body of equally devoted Missionaries in Tinnevely, the heathen would come to Christ by thousands; and that, in a few years, if we are not thwarted by the powers of this world, it would become a Christian province." . . . "The addition to my numbers during the past six months is 1,900 men, women, and children; and I could now receive many more, if I had able assistants. My native Catechists have been remarkably faithful and laborious; and to them, under God's blessing, I attribute the stability of many of the new converts."

The amount reported is, for Domestic Missions, \$1,376; from South-Carolina, \$201. For Foreign, \$3,791; from South-Carolina, \$610.



*"Advancement Society of the Diocese of Pennsylvania."*—From the 33d Annual Report, made January 1845, we learn—"Within the very boundaries of our own Commonwealth, there prevails a degree of ignorance and irreligion of which few have any correct impression. We could give a picture of some portions of our own city, that would be startling. We could tell of heathen even in our very midst—almost within sight of the Sanctuary in which we are met." It has employed within the year, 29 Missionaries—their ministrations embraced 683 families; their Baptisms, 22 adults, 191 children; Confirmations, 65; 27 Sunday Schools; 164 Teachers, 998 Scholars; Administrations of Holy Communion, 152 times. The Society expended \$6,694 to pay the Missionaries; distributed Bibles, 846; Testaments 303, and assist three Beneficiaries.

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*Church for the Insane.*—Dr. Gall states,—“From our Sabbath exercises, the patients have continued to derive benefit; and we are more and more confirmed in our impressions as to their utility, and as to the pleasure and satisfaction which they confer on many of our inmates. Perhaps of all modes of revulsion, this is applicable to the largest number of the insane. In Christian lands, few, even though the mind be clouded by the dark veil of insanity, can ever totally forget the religious teachings and associations of childhood and early youth, however limited they may have been; and it is doubtless a pleasure to most of the insane, merely through the great gulf and cloud-land which separates them forever from that sunny time, to receive some faint gleams of early light, to experience again, even though momentarily, faint traces of early feelings. In all lands, throughout all time, the soul of man has ever sought, ever seeks something to bow down unto and worship; time cannot quench this desire, custom cannot destroy it, disease cannot entirely annihilate it; under all circumstances, under all opposing influences, it ever and anon though temporarily eclipsed, again appears and asserts its supremacy; this universal feeling is present in the insane, and is gratified when we grant to them religious services on the Sabbath. I will not enter further into a discussion of this subject. It may be observed, however, that religious services are a portion of the moral treatment, with regard to the value of which, there is a more general agreement between American superintendents for the insane, than takes place with regard to any other point of the moral treatment. In connection with this subject we would remark, that the book most read and desired by the patients, is the Bible.—*Christian Witness.*

In the late Annual report of the State Lunatic Asylum at Worcester, Mass., Dr. Woodward remarks:—“The influence of religious instruction at daily prayers, and weekly in the chapel, has given our patients favorable impressions of the character and designs of the hospital, and has increased their confidence in the good intentions of the officers. In many instances, religious instruction has left influences far above its moral effects on the management of the insane. It has made permanently good impressions upon the character of individuals, amending the heart, improving the life, awakening a sense of religious obligation, and transforming the habits from levity to sobriety, from dissoluteness to the proprieties of rational life.”



*Sunday Travelling.*—A Clergyman asked a captain of a steam-boat if he thought the time would ever come when the boats on the Ohio would stop on the Sabbath. He said "Yes." He asked, when? And the captain answered—"When no ministers of the Gospel or Church members will go in them on the Sabbath. There is not a boat on the river that would run now, if no good man would go on it." It is hoped that all good men, especially Church members, and above all, Ministers of the Gospel will think of this, and conclude not to travel in them or to travel on the canal boats, or in the rail cars on that day. Then they may hope to make *good* speed, arrive in *good* time, and exert, in this respect, a *good* influence.

*Sunday Keeping Railroads.*—The Providence Railroad Company have for years carried the mail between Boston and Providence, only six days in a week, and not on the Sabbath. The Reading Railroad Company have been running their cars several months, only six days in the week, and under a new contract, carrying the mail, "*the Sunday excepted.*" The Western Railroad, extending from Albany, N. York, to Worcester, Massachusetts, has from the beginning, been used only six days in a week; the company having obtained, from the Postmaster General, a contract to carry the mail on all days except the Lord's day.  
*Episcopal Recorder.*

*Munificence.*—An aged Churchman has sent the Bishop of Montreal £6,000 for the advancement of the Church in his diocese. The Bishop will apply it to the College founded at Lennoxville. The donor above referred to "lives in great privacy, with an establishment upon the "most moderate and simple scale." He gave lately £500 towards the endowment for the Bishopric of New Brunswick. His deceased wife and her brother, a country Clergyman, also gave jointly £6,000 towards the Churches erected by the Bishop of London. Go and do thou likewise.

*Answer to an Alarm.*—An alarm (is) more easily created than allayed. If—who has so promptly sounded the tocsin had always rather ring at once, and ring violently, than stop a moment to inquire, they say, be it so, let him ring and with all his might. They had rather the Diocese should occasionally be unnecessarily frightened—they had rather be considerably scared themselves than dispense with the co-operation of a watchman so vigilant and true.—*Southern Churchman.*

*A word to the Dejected!!*—Ah! that I could be heard by all oppressed, dejected souls! I would cry to them, "lift up your heads, and confide still in the future, and believe that it is never *too late*! See! I too was bowed down by long suffering, and old age had, moreover, overtaken me, and I believed that all my strength had vanished—that my life and my sufferings were in vain—and behold! my head has again been lifted up, my heart appeased, my soul strengthened—and now, in my fiftieth year, I advance into a new future, attended by all that life has beautiful and worthy of love. The change in my soul has enabled me better to comprehend life and suffering, and I am now firmly convinced that "there is no fruitless suffering, and that no virtuous endeavor



is in vain." Winter days and nights may bury beneath their pall of snow the sown corn, but when the spring arrives, it will be found equally true, that "there grows much bread in the winter night."—*Miss Bremer.*

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*Tractarianism.*—"What that is—the most ludicrous diversity of opinion prevails. To the Presbyterian, the Apostolic succession of the Ministry, in the line of Bishops, is a main part of it. To the Congregationalist, the doctrine of the Apostolic succession in any way, even in the line of Presbyters, as held by the Presbyterian, contains the very essence of this evil. To the Baptist, the introduction of infants into the visible Church by baptism, is essentially the same leaven. To some of all sorts, whatever is in our Church, and is not in theirs, whether it be doctrine, or discipline, or worship, is Tractarian."

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*The Church in India.*—It is heart-cheering to read the reports received by the venerable Society for the propagation of the Gospel in foreign parts of the progress of Christianity in India, particularly in the Diocese of Madras. At one station, in the district of Sawyerpooram, there has lately been an addition of 1,900 converts, and the Missionary considers the movement "but commencing." They had given every proof of their sincerity, had "abandoned their temples, cast away their idols, submitted themselves to a strict discipline, and subscribed liberally of their means for the erection of churches." And the triumph of Christian truth over heathenism and idolatry has not been limited to this district; nearly the whole of the Shanar population have embraced the Gospel. Since October last, 227 families, residing in seven villages, have renounced idolatry; the number of converts in them amounts to 832, and many more were expected soon to be added. In other villages there had been accessions of between 500 and 600, and as proofs of their sincerity, the Missionary mentions their having delivered to him "the keys of their idol temples, dragged the idols out, and cast them against each other with such violence, that many of them were broken."—*Banner.*

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*Hot House Disciples.*—Such Christians demand reading that is racy and stimulating. The Bible, not high-spiced enough for their taste, is neglected for the more flavorful periodical. Preaching is dull. They know enough already, and wish not to be taught; but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the Ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable. The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily towards the mark



for the prize, become restless and variable. Instead of being steadfast and immoveable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities.—*Rev. D. Stowe, (Dissenter.)*

*Other Men's Actions.*—There is no word or action but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion; and all things so succeed as they are taken. To construe an evil action well, is but a pleasing and profitable deceit to myself, but to misconstrue a good thing, is a terrible wrong, to myself, the action, and the author.—*Bishop Hall.*

*Trials.*—The main of life is composed of small incidents and petty occurrences, of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations which sting us, and fly away; and impertinences which buzz awhile about us, and are heard no more. Thus a few pains and a few pleasures are all the materials of human life; and of these the proportions are allotted by Providence, and partly left to the arrangement of reason and choice.—*Missionary.*

*Christianizing the Blacks.*—In a letter dated 1712, Rev. Giles Ramford writes from North Carolina,—“I prevailed on Mr. Martin to let me baptize three of his negroes. All the arguments I could make use of would scarce effect it, but Bishop Fleetwood's Sermon, preached before the Society, turned the scale. This Sermon is printed in the 1st volume of the Reports of the Society, for propagating the Gospel.”

A certain degree of self-respect is one of the best securities against moral degradation.

#### CALENDAR FOR JUNE, 1845.

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| 1. Second Sunday after Trinity.  | 22. Fifth Sunday after Trinity.       |
| 8. Third do. do.                 | 24. Nativity of St. John the Baptist. |
| 11. St. Barnabas the Apostle.    | 29. { Sixth Sunday after Trinity.     |
| 15. Fourth Sunday after Trinity. | { St. Peter the Apostle.              |



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